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THE TRAINING OF COLLEGE TEACHERS OF LATIN

In *School and Society*, February 26 (13.268-270), Mr. Frederick M. Foster, of the University of Wyoming, has an article entitled *A Course of Study for the Training of College Teachers of Latin*. He begins by explaining that this paper is an attempt to make more concrete an article on *The Training of College Teachers*, which he contributed to *School and Society*, November 30, 1920 (12.475-478). Professor Foster outlines his course as follows:

High School	
Usual four year classical course.	
Freshmen	
First Semester	Second Semester
Reading —	3 hr. Same
Composition —	1 hr.
Electives —	12 hr.
Sophomore	
Reading —	3 hr. Same
Adv. Comp. —	1 hr.
Psychology —	3 hr. Educational Psychology
Electives —	9 hr. 3 hr. Same
Junior	
Reading —	3 hr. Same
Roman Civilization —	3 hr. Same
Principles of Teaching —	3 hr. Methods in Secondary Education 3 hr.
Electives —	5 hr. Same
Senior	
Reading —	3 hr. Same
Methods of Teaching High School Latin —	1 hr.
Observation of Teaching (H. S.) —	5 hr. Practise Teaching (H. S.) 5 hr.
Electives —	4 hr. Same
First-year Graduate	
History Latin Literature —	3 hr. Same
Psychology of College Students —	3 hr. Methods of Teaching College Students 3 hr.
History of Philosophy —	3 hr. Same
History of Education —	2 hr. Same
	Observation of College Teaching 5 hr.
Second-year Graduate	
Practise Teaching College Students —	5 hr. Same
Introduction to Methods Research (Latin) —	1 hr.
Tests and Problems —	3 hr.
Roman Influence —	3 hr.

On this proposed course Professor Foster then makes the following observations:

It will be observed that much emphasis is placed on the training of the prospective teacher in the methods of teaching high-school Latin and in the practise of secondary teaching. The reason for this is twofold. In the first place, a thorough knowledge of secondary education is essential for a college teacher as freshmen do not differ materially from high-school seniors. Secondly, one tends to find himself in high-school teaching, *i.e.*, to try out his theoretical knowledge with actual teaching problems under good supervision and to get a thorough grounding in forms and syntax. This foundation of teaching experience may be gained at the same time that funds are being laid up for the graduate work here outlined. The course in Roman civilization is intended to comprehend instruction in social life, the place of Rome in the civilization of the world, and kindred topics. In the senior year the course in methods of teaching high-school Latin should be given by a member of the Latin department who has had training in secondary education and experience in high-school teaching. Where such work is given to-day, the instructor is frequently one who *thinks* that he is competent. The observation and practise teaching should be done in the university high school under the immediate supervision of both the department of Latin and the department of education.

The graduate work brings in two courses which are not being given in any of our universities, as far as I am able to discover, *viz.*, the psychology of college students, and the methods of teaching college students. The reason for this fact is, doubtless, that so far no attention has been paid to the undeniable truth that college teachers need training as much as do secondary or elementary teachers. Students who enter college are largely post-pubescent and as such demand a method of treatment which differs from that accorded to pubescents. The fact that these students are more largely a selected group than are high-school students calls for particular attention and the data accumulated from the growing use of mental tests in the place of entrance examinations will be of assistance in the proper classification and teaching of these students. Every college student is a potential leader and should have training towards this possibility. The methods of teaching college subjects also differ from the methods of teaching high-school subjects. Though freshmen do not differ materially from high-school seniors, the college man develops rapidly owing both to his time of life and to the influences by which he is surrounded. Therefore instruction should range from the carefully supervised drill of the first year to the comparative freedom accorded to the fourth year. This work should be accompanied by the observation of the teaching of college Latin in the second semester. No apology need be given for the introduction of the course in the history of philosophy, for no one should leave college without having had such a course.

In the second graduate year comes an opportunity for the prospective teacher to put into practise his theory of teaching college students gained both from observation with its accompanying criticism of the work of others and from his teaching experience in secondary schools. This teaching should again be under the supervision of both departments. In the course in methods of research the student is given an

introduction to actual work in the major fields of Latin research, such as epigraphy, palaeography, text criticism, etc., with the idea that he should gain an acquaintance with each of these fields so that he may be able to comprehend the published work of others in its bearing on his work as a college teacher. The course in tests and problems has as its end an acquaintance with modern educational tests and measurements, their bearing on the improvement of instruction, and the desirability of devising tests for college subjects; the problems have to do with experimental problems in college teaching. The course on Roman Influence should deal with the influence of Rome on the modern world, an almost endless course and one demanding an encyclopaedic knowledge on the part of the instructor.

This course of study will not produce a research specialist but the world will not be a loser. Instead, it will produce a person vitally interested in the teaching of Latin for its own sake, one who has secured more training in teaching than there is at the present time, one who will never fall into the category of the "dryasdusts" who have brought Latin and Greek to the position which they now hold. It will help to remove from colleges the stigma that the poorest teaching that exists is now protected by the college walls. It will thereby justify itself.

Every attempt to be concrete deserves the warmest commendation, whether one approves it in the large, or not, and however much one may take exception to it in detail. It has seemed worth while, therefore, to bring Professor Foster's attempt to be concrete pretty fully to the attention of all readers of *THE CLASSICAL WEEKLY*, that they may think about it, and, if they feel so disposed, express themselves in its columns on the subject.

Meanwhile, one or two observations occur to me. On the whole, it would seem to me personally rather regrettable that a person should study Latin in College, from first to last, only with respect to the professional use of Latin later, to the making of a living out of Latin through the teaching of that subject. Professor Foster nowhere suggests that the would-be College teacher of Latin should study Latin with any notion that such study might contribute, in his case, to the making of a proper life, in addition to the mere making of a living. As far as I can make out, nowhere does Professor Foster suggest that the student of Latin should really make every effort to learn as much Latin as possible. In particular, the would-be College teacher of Latin, brought up under Professor Foster's scheme, would, in his two years of graduate study, devote extremely little time and attention to the mastery of Latin itself. He does not say, for instance, whether the course on the "History Latin Literature 3 hr.", in the first year of graduate study, should be conducted in English only, or should consist of readings in a miscellaneous array of Latin authors. I notice one other very serious and lamentable omission—the failure to mention a knowledge of Greek as in any sense part and parcel of the preparation of the would-be College teacher of Latin.

I seem to detect an inconsistency in Professor Foster's talk about the nature of College students. At one

time he appears to talk of them as if they are not really different from High School students (therefore the would-be College teacher of Latin must take a course in methods of teaching High School Latin, must 'observe' the teaching of High School Latin, and do 'practice teaching' of Latin in the High School). At another time Mr. Foster seems to think of the College student as very different from the High School pupil (hence the would-be College teacher of Latin must have a brand new course, the psychology of College students, must study methods of teaching College Students, and 'observe' the College teaching of Latin) I note that Mr. Foster does not actually advocate 'practice teaching' of Latin in College as part of the graduate work. He ought, in logic, so to do, at least while he believes that the College student is different from the High School student.

Finally, I may remark that Professor Foster's last paragraph was to me particularly interesting. I am growing desperately weary of such declarations as his—whether they are made by Professors of Education, by College and University Presidents, or by persons who know absolutely nothing about the teaching of Latin, in School and College, as that teaching is conducted to-day—to the effect that the one reason in the world for the position in which Latin and Greek find themselves to-day is bad teaching of them in the past. I doubt, myself, very much whether in the kind of course which Professor Foster outlines the would-be teacher of College Latin would find the inspiration which would prevent him or her from falling "into the category of the 'dryasdusts' who have brought Latin and Greek to the position which they now hold"—assuming that the dryasdusts are alone responsible for that position. However, I did not mean to indicate my own impression of Professor Foster's proposals. I meant rather to bring them to the attention of the readers of *THE CLASSICAL WEEKLY*.

C. K.

A CLASSIFICATION OF THE SIMILES IN THE ARGONAUTICA OF APOLLONIUS RHODIUS

While the student of the *Argonautica* of Apollonius Rhodius is inevitably reminded throughout the poem of Apollonius's debt to Homer, that indebtedness is nowhere more apparent than in his use of simile. A careful study of the similes of the *Argonautica* specifically and of their relation to those of Homer has already been made. Professor Charles J. Goodwin, in his dissertation, *Apollonius Rhodius, His Figures, Syntax, and Vocabulary*¹, discusses the number of the similes, the relative frequency of their occurrence, and their general range; and Maximilianus Schellert, in his dissertation, *De Apollonii Rhodii Comparationibus*², has treated the subject very fully and satisfactorily, including an exhaustive study of Homeric parallels.

¹ Johns Hopkins dissertation, 1891.

² Dissertation at Halle, 1885.

But there has existed no classification of the similes of the *Argonautica* in outline form. Such a classification leaves much to be desired in the way of revealing the full content of the similes, but it may have a certain value in that it shows graphically the extent to which Apollonius does or does not follow Homer in the range of phenomena upon which he draws, especially if the outline is compared with a similar classification of the similes of Homer³.

The classification made in this paper reveals a somewhat larger number of similes than has been listed previously. Schellert says there are not less than 76 "pleniores comparationes"⁴, but he omits those which express "modum et mensuram"⁵. Professor Goodwin finds 79 extended similes and 50 of briefer compass, making a total of 129⁶. Our figures are 91 and 60 respectively; even if we make subtractions for passages containing more than one object of comparison, we still have a total of 143.

While the similes of the *Argonautica* fall into the same general classification as those of Homer, we observe a difference in emphasis. Apollonius seems more vividly sensitive to natural phenomena, particularly the phenomena of the Heavens, and to the common experiences and materials of human life than he is to the vegetable and animal world. And again, while Apollonius draws upon the same general classes of phenomena or experiences as Homer, he introduces several new subjects of comparison, and in the actual content of his similes he is often quite independent of his predecessor. Of the 60 similes occurring in a mere phrase of one or two words only, 40 different objects of comparison are represented, and of these only 18 occur at all in the Homeric similes, although four more may be found in other poets prior to Apollonius⁷. So, too, in the 91 longer similes, while 30 are drawn from the same object and have the same point of comparison as in Homer, and 16 others are similar to Homer's in some particular, about one-third of the remaining 45 are new⁸, and the rest have nothing in common with

Homer beyond the fact that they are drawn from the same object, whether it be the moon or a hunter⁹. If we except the few further instances in which Apollonius uses objects of comparison found in the similes of authors dating between Homer and his own day¹⁰, we still find that nearly one-third of the entire number of his similes are essentially original—that is, in so far as we can judge from our extant poetry. By far the greater number of these deal with genre pictures, or with the common instruments of civilization, such as the roller and the oar, but there are a few drawn from Nature, such as the path through a grassy plain, the ant, and the sea-monster.

In the following outline classification, similes which have a point of comparison in common with similes drawn from the same phenomena in Homer are marked with a *; those of the longer similes which have a certain similarity to Homer's but a different point of comparison are marked with a †. In general, the Homeric parallels will be evident from the classification of Homeric similes mentioned above. Where they are not, footnote references will be given.

I. Similes Drawn from Natural Phenomena

A. From the Phenomena of the Heavens

1. From the Sun

- a. *The brightness of the sun when it rises—1.724 f., 3.1229 f.
- b. The swiftness of the sun's rays—4.847 f.
- c. Sunbeams playing on water—3.756 ff. (An eclipse of the sun—4.1280 ff.)¹¹.

2. From the Moon

- a. Seen through a mist—4.1479 f.
- b. The horns of the moon—4.1616. (The full moon shining on a finely wrought robe—4.167 ff.)¹¹.

3. From the Stars

- a. *The bright radiance of the stars—1.240, 774 ff., 2.40 ff. 3.1359 ff.
- b. *A falling star, or meteor—3.141, 1377 ff.
- c. *The Dog-star—3.957 ff.

4. From the length of a day in Spring—4.961.

5. From a flash of radiance—4.847¹².

³See my paper, A Classification of the Similes of Homer, in THE CLASSICAL WEEKLY 13.147-150, 154-159. ⁴Page 6.

⁵Page 6, note 3. He omits 1.458, 2.1079, and 3.1390, besides six similes whose point lies in time or distance.

⁶Page 1 and page 5, note. He omits from his list of extended similes 1.458, 603, 725, 1192, 3.1272, 4.961; from the briefer similes, 3.227, 855, 857, 858, 1282, 1283, 1305, 4.956 f., 1544. He includes 1.739, which does not seem to be a real simile.

⁷The following objects of comparison in brief similes are not found in the similes of Homer: the old abandoned by the young, a downcast person, a roller, an arrow, oars, newly-cut flesh, the sap of an oak, a thief, the rebound of a hammer, Apollo, a sea-monster, pieces of skin, a haze, a grazing animal (*φορβάς*), the horns of the moon, and molten lead. The bow, the crocus, a flash, and gold do not occur in similes in Homer, but the bow appears in a simile in Euripides, *Bacchae* 1066 (see also Theocritus 25.245), the crocus in Hymn to Demeter 178, a flash (of the eye) in Hymn to Hermes 43 ff., and gold in Alcman 5.54 and Theognis 449 f. Professor Goodwin (page 3) speaks of the *αἰθρία* as "new", but the bird occurs in a simile in Od. 5.353.

⁸The following additional objects of comparison in long similes are not found in Homer: young men telling tales at a banquet, a path through a grassy plain, beams of wood on a beach, Typho or some other Earth Giant, tiling a roof, length of race course, ants, hide of yearling ox or hind, length of a spring day, men wandering bewildered in time of crisis. The sea-monster and the beauty of Apollo occur in long similes as well as in short. The gadfly and the dolphin are found in similes in Od. 22.300 and Il. 21.22 respectively, but not as objects of comparison. Maidens play ball in Od. 6.100, but not in a simile.

⁹The following longer similes are new in Apollonius except for the fact that Homeric similes are drawn from the same general object: lying in wait for a wolf in his lair, tempest tearing away a ship's mast, nailing a ship's timbers, bulls fighting for a heifer, bees smoked from a rock, the burning heat of fire, reflection of sunbeams on water, oaks and pines side by side, dew evaporating in the sun, Poseidon going to the Isthmian games, reef awaiting billows, laborer goading oxen, unyoking oxen, dogs fighting over food, cutting unripe grain to keep it from foe, maiden stealing from house, huntsmen rising early, clouds red at sunrise, training horses for the races, maiden rejoicing in robe resplendent in moonlight, the number of waves of the sea, the swiftness of the sun's rays, a widow toiling all night, fledglings fallen from a rock, the moon seen through a mist, and a snake creeping to its hole.

¹⁰The war horse eager for battle occurs in a simile in Aeschylus, *Septem* 302 f.; a phantom in Euripides, *Phoenissae* 1543; the dolphin in Pindar, *Nem.* 6.64 f. (compare Moschus 2.123); and the singing swan in Alcman 5.100 f., Aeschylus *Ag.* 1444, Euripides, *El.* 151, *Her. Fur.* 110, 601. Lycophron, a contemporary of Apollonius, has a simile in which wasps are smoked from a rock (*Alex.* 203), which reminds us of the smoking of the bees in Apollonius 2.130 ff.

¹¹Classified below according to the point of the simile.

¹²See scholia repetita ex editione Henrici Stephani on this passage: οὐδὲς γὰρ ἀκτίνων βολὴν καταλαβέσθαι δύναται, οὔτε τὴν λεγομένην ἀμαρυγὴν ἥτις ἐστὶ λαμπρῆδος συνεχοῦς ὁρμησις.

B. From Atmospheric Phenomena

1. From the wind

a. The wind in general

(1) *The swiftness of the wind—4.221, 877, 1366.

(2) *The noise of the wind—3.1328 f.

b. *A strong gust of wind, or whirlwind—2.267.

2. From a haze—4.1245 f.

3. From clouds

a. *From a cloud in general—2.566.

b. From clouds turned red at sunrise—4.125 f.

4. From storm phenomena

a. From lightning

(1) From the suddenness of the flash—2.267.

(2) *From the brightness of the flash—3.1265 ff., 4.185.

(3) From the fury of the lightning—3.1305.

b. From a tempest, tearing away a ship's mast—1.1200 ff.

c. †From hail—2.1083 ff.

C. From Fire Phenomena

1. *From the flash or gleam of fire—1.544, 1297, 4.173, 1145, 1544.

2. *From the fury of fire falling on dry thickets—1.1027 f.

3. *From the roar of fire—3.1299 ff.¹³

4. From the burning heat of fire—3.287, 291 ff.

5. *From the destruction wrought by fire—4.489.

6. †From smoke, curling upward—4.139 ff.¹⁴

D. From Water Phenomena

1. †From a conduit filled with water—3.1392 f.¹⁵

2. From sea phenomena

a. From the number of waves on a stormy sea—4.214.

b. †From a dark wave rolling over a noiseless sea—4.152 f.

c. †From a wave raising its crest against a ship—2.70 ff.¹⁶d. *From the roar of the sea dashing on the rocks—3.1370 f.¹⁷

3. *From ice—3.227

4. From dew, evaporating in the sun—3.1020 f.

E. From Terrestrial Phenomena

1. *From a steep mountain or cliff—2.169, 581, 4.945.

2. From a path through a grassy plain—1.546.

3. From a reef, awaiting billows driven by the wind—3.1295 f.

II. Similes Drawn from the Vegetable World

A. *From the Number of Leaves—4.216 f.

B. From the Crocus—3.855.

C. †From New Shoots drooping under Torrent of Rain—3.1399 ff.¹⁸

D. From Trees

1. †From a tall poplar sapling—1.1192.

2. From oaks or pines

a. Rooted side by side on a mountain—3.968 ff.

b. *Falling, shaken by sudden gusts of wind—3.1375 f.

c. From the sap of a mountain oak—3.858.

3. *From a pine, left half cut and falling in a blast—4.1682 ff.

III. Similes Drawn from the Animal World

A. From Insects

1. From flies

a. *In general, swarming about honey—4.1452 ff.

b. The gadfly, speeding through the air unseen—3.276 ff.

2. From ants, crowding around their hole—4.145 f.

3. From bees

a. *Humming around lilies—1.879 ff.

b. Buzzing and darting away when smoked from bee rock—2.130 ff.

B. From Fish

From dolphins playing about a ship—4.933 ff.

C. From a Snake, creeping along hissing till it enters hole—4.1541 ff.

D. From Birds

1. In general

a. A flock of birds clamoring in flight—4.238 ff.

b. Fledglings fallen from a cleft in a rock—4.1297 f.

2. From specific birds

a. From swans singing on banks of the Pactolus—4.1300 ff.

b. From doves, fleeing before hawks—1.1049 f.

c. From the hawk (*κίρκος*)

(1) *Flying swiftly—2.933 ff.

(2) †Driving flocks of doves—4.485 f.

d. *From the sea gull, diving—4.966 f.

E. From Mammals

1. From sea monsters—3.1395, 4.317 f.

2. From a beast of the field in general—4.1449.

3. From domestic animals

a. *From sheep following a shepherd—1.575 ff., 4.674 f.

b. From swine—2.1023 f.

c. From cattle

(1) From the bull

¹³Compare II. 14.396 ff.¹⁴Compare II. 18.207 ff., 21.523 ff.¹⁵Compare II. 21.257 ff.¹⁶Compare II. 15.381 ff.¹⁷Compare II. 14.16 ff.¹⁸Compare II. 8.306.

- (a) *Stung by gadfly, rushing in frenzy and stopping at intervals to bellow—1.1265 ff.¹⁹
- (b) Two bulls battling for a heifer—2.88 f.
- (2) †From oxen toiling at plough—2.662 ff.
- d. From a war horse eager for battle—3.1259 ff.
- e. From dogs
- (1) *Chasing goats or a deer—2.278 ff.
- (2) Destroying one another about their food—3.1058, 1373 f.
- (3) A dog darting for spring, mad with thirst—4.1393.
4. From wild animals
- a. †From a fawn, frightened by hounds—4.12 f.
- b. From beasts of prey
- (1) In general
- (a) From beasts which eat raw flesh—4.672.
- (b) From a beast increasing in might and spirit—2.45.
- (c) Hearing sheep bleating and rushing in vain to find them—1.1243 ff.
- (2) †From the wild boar, whetting his tusks against hunters—3.1350 ff.²⁰
- (3) *From wolves, terrifying sheep—2.123 ff.
- (4) From the lion
- (a) †Wounded, watching only the hunter who dealt the blow—2.26 ff.
- (b) †Roaring as he seeks his mate—4.1338 ff.²¹
- (c) *Lions driving a great flock of sheep before them—4.487 f.
- IV. Similes Drawn from Human Beings, their Activities and Experiences
- A. From Pieces of Skin—4.656 f.²²
- B. From Women and their Experiences
1. From a slave woman—1.285.
2. From a captive maid stealing from a wealthy house—4.35 ff.
3. †From a young bride lamenting the loss of her husband—3.656 ff.²³
4. From a widow weeping and toiling all night—4.1062 ff.
5. From a maiden rejoicing at rays of full moon on her finely wrought robe—4.167 ff.
- C. From the Experiences of Children
1. *From a maid whose life is hard with step-mother, weeping in arms of nurse—1.269 ff.
2. †From a child trying to cross a torrent in winter—4.460 ff.²⁴
- D. From the Industries
1. From agriculture
- a. From a laborer goading oxen—3.1323 f.
- b. *From a gardener or ploughman coming home for his supper—1.1172 f.²⁵
- c. From unyoking oxen—3.1340 ff.
2. From butchering—2.91, † 4.468²⁶.
3. From forging—the rebound of the hammer—3.1254.
4. From roofing a house with tiles—2.1073 ff.
5. From ship building—nailing a ship's timbers—2.79 ff.²⁷
6. From training horses for the races—4.160 ff.
- E. From the Chase
1. Huntsmen rising early—4.109 ff.
2. Lying in wait for a wolf in his lair—1.991.
- F. From Pastimes
1. Young men telling tales at a banquet—1.458 f.
2. Young men dancing to lyre at festival of Apollo—1.536 ff.
3. Maidens playing ball—4.948 ff.
- G. From Subjective Experiences
1. A person downcast in spirit—1.461²⁸.
2. *From thought, its swiftness when traveler sees his home in fancy and runs over the way thereto—2.541 ff.
3. *From dreams—2.197, 306, 3.446, 4.384.
4. From a phantom—4.1280.
- H. From Miscellaneous Activities and Experiences
1. From an old person left alone by the young—1.315 f.
2. From the clash of battle lines—2.1077 f.
3. From the stealthiness of a thief—3.1197.
4. From a man cutting his unripe grain when war breaks out—3.1386 ff.

¹⁹The bellowing of the bull is the only point in common with the Homeric similes.

²⁰Compare Shield of Heracles 386 ff., as well as Il. 13.471 ff.

²¹Compare Il. 18.318 ff. This is the only simile in which the roaring of the lion is mentioned or implied. Schellert's "passim in Homer" (17) is too sweeping.

²²R. C. Seaton, in his Loeb Library edition of the Argonautica, page 339, note calls attention to Strabo, 224, for a confirmation of this passage.

²³Compare Od. 8. 523 ff.

²⁴Compare Il. 21.282 ff.

²⁵The point lies in the time at which he does it.

²⁶Compare Od. 4.535, 11.411.

²⁷The point lies in the echo of the blows of the hammer.

²⁸For the meaning of *κατηφώντι* compare Il. 22.293, Od. 16.342, 24.432, A. R. 1.267, 3.123.

5. From men wandering and groping about, waiting for the end of war or famine, or after a destructive storm, or when strange portents appear—4.1280 ff.
- V. Similes Drawn from the Objects and Materials of Civilized Life
 - A. *From a Ship—the distance a merchantman can make in a day—1.603²⁹.
 - B. From Smaller Objects in Wood
 1. From a roller—2.594.
 2. From an arrow—2.600.
 3. From oars—2.1255.
 4. From a bow—2.592.
 5. From beams stretched in rows on beach—1.1003 ff.
 - C. From Liquids
 1. From drops of olive oil—4.626.
 2. From milk, its whiteness—4.977 f.
 - D. From Metals
 1. From gold—4.729.
 2. From molten lead—4.1680 f.
 - E. From hide of a yearling ox or hind—4.174 f.
 - F. From the color of newly-cut flesh—3.857.
 - G. From the distance between turning-posts and starting-place in a race course—3.1272 ff.
- VI. Similes Likening Human Beings to the Gods
 - A. To Apollo, his beauty—1.307 ff., 3.1283.
 - B. *To Artemis, her beauty—3.876 ff.
 - C. To Poseidon, going to the Isthmian games—3.1240 ff.
 - D. *To Ares—3.1282.
- VII. Similes Drawn from Mythical Characters
 - A. From the *Thyiads*—1.636.
 - B. From Typho, or some other Earth Giant—2.38 ff.

REVIEW

Discovery in Greek Lands. A Sketch of the Principal Excavations and Discoveries of the last Fifty Years. By F. H. Marshall. Cambridge: at the University Press (1920). Pp. xi + 127. Illustrated. 8 sh., 6 d.

This is an attractive little sketch, with well selected illustrations, of the results of excavations in Greek lands since 1870, written for the Cambridge Manuals of Science and Literature. It gives much information about vases, sculpture, and other art finds, as well as about archaeology and topography. The specialist will probably turn to Michaelis, *A Century of Archaeological Discoveries* (translated by Miss Kahnweiler: see *THE CLASSICAL WEEKLY* 2. 158), and to the detailed reports in the *Journals*, but the general reader who would like to know something of the progress of discovery in Greece and Greek lands will find this a very useful book; even the archaeologist will profit by this good brief résumé and will find it a valuable introduction to the subject. The material is arranged chronologi-

cally and the main sites are treated under an earlier and a later prehistoric period (before 1000 B.C.: 1000 B.C.-700 B.C.), and under an earlier and a later historic period (700-500 B.C.: 500-150 B.C.). The term "pre-historic" is certainly incorrect and misleading, since the word is generally applied nowadays in a different sense. There are special chapters on temple sites and on the great centers of Greek life, Delphi, Olympia, etc., and on Some Isolated Discoveries. But there is no mention of the excavation of post-Mycenaean sites in Cyprus, or of the finds in Southern Russia, especially at Kertsch and Olbia. There is a detailed bibliography and a list, in chronological and topographical order, of the more important excavations. The book is fairly accurate for so broad a subject, but I have noticed a few bad slips, and there are one or two other points to which attention may be called.

On page 28 it is said that "no traces of Mycenaean civilization were found at Olympia", but Dörpfeld a few years ago found there several rude stone houses, the older of round, the younger of semi-oval, plan, which may be as late as the bronze age, though they are commonly regarded as neolithic. On page 36, instead of one of two almost identical illustrations of the so-called Typhon, the reconstruction of the whole group might have been given. An up-to-date picture of Peirene at Corinth should replace the illustration on page 40. On page 63 we read that the theater at Priene had a raised platform, which possibly served as a stage. Mr. Marshall says that the use as a stage is doubtful, but it is practically certain that in Greek days the actors acted in the orchestra at Priene. It is hard to get rid of the English theory that the Greeks acted on a stage. The Council House at Miletus was built between 175 and 164 B.C. by Timarchus and Heracleides, not in the third century B.C. (65). Nor are the columns which fronted the stage at Miletus alternately of black and red marble (67); but the lower marble part of each column is red, the upper channeled part black, and the capital of white marble. It is very doubtful whether there are any remains of a theater at Sardis (71). The Doric temple on Aegina is said (80) to have been considered till comparatively recent times that of Zeus Panhellenios. The forgery on which that name rested was early discovered. Till Furtwaengler's excavations in 1901 the temple was generally called 'The Temple of Athena'. I cannot bring myself to think that the archaic inscription which mentions Aphaea shows that the later fifth-century temple was dedicated to Aphaea and not to Athena, but the new name will probably continue to go into articles and handbooks. Surely the sculptures do not represent a battle between Greeks and Amazons (81), but an earlier and a later expedition against Troy. There are no female figures at all in the pediments reconstructed in Munich except the Athena in the middle. Another curious error occurs on page 85, where the great temple of Hera at Samos, which Herodotus calls 'the greatest temple of all those we know', is said to have 132 columns in all, a triple row of

²⁹Compare Od. 4.356 f.

eight columns at each end, and a double row of twenty-four on each long side, together with ten in the pronaos. That would make 130, not 132. As a matter of fact there are 133 columns, and, whereas there is a triple row of eight columns in front, there are three rows of nine behind, the difference being due to the desire to avoid the necessity for such long architrave blocks as are used in front. The summary by Dawkins, in the *Journal of Hellenic Studies* 31. 306, of Wiegand, *Erster Vorläufiger Bericht über die Ausgrabungen in Samos*, to which Mr. Marshall refers (118), has it correct. The combat to which reference is made on page 90 is, as the inscriptions show, between Hector and Aeneas on one side and Menelaus and Ajax (surely not Meryon, which is probably a mistake for Memnon) on the other (compare Poulsen, *Delphi* 120). On page 91 there seems to be a confusion between the earlier pedimental sculptures of the temple of Apollo to which Euripides in the *Ion* referred (see my review of Frederick Poulsen, *Delphi*, which is to appear in *THE CLASSICAL WEEKLY* 14), and of which there are remains, and the later sculptures to which Pausanias refers, but of which no fragments have been found. The Agias is said (91) to be a good contemporary copy of a portrait statue by Lysippus, which is very unlikely. The seats in the theater at Delphi are said (92) to be covered with inscriptions relating to the manumission of slaves, but these are on the famous polygonal wall, the Pelargikó, which supports the terrace of the Apollo temple to the South.

THE JOHNS HOPKINS UNIVERSITY. DAVID M. ROBINSON.

Classical Articles in Non-Classical Periodicals

- American Ceramic Society, *Journal of*—July, A Note on the Etymology of the Word "Ceramic", W. A. Oldfather.
- American Lumberman—May 15, Some Big Timbers of Antiquity.
- American Oriental Society, *The Journal of*—Vol. 40, Part V, 1920, The Textual Criticism of Inscriptions, R. G. Kent.
- Atlantic Monthly—Feb., An Echo from Horace, Richard Le Gallienne [un-Horatian in tone and movement, this poem seems likely to strengthen the already too prevalent conception of Horace as a *flaneur*, a man about town. Epp. 2.2.214-215 is quoted as furnishing the theme].
- Bulletin of The John Rylands Library—Dec., 1919-July, 1920, The Woodpecker in Human Form, Rendel Harris [dealing chiefly with more Northern developments of the myth, this article frequently links those developments with Greek mythology].
- Bulletin of the Society for the Promotion of Engineering Education—Vol. X, No. 8, 1920—The Classics for Engineers, Evan T. Sage [a reply to a paper, by Mr. Rudolph Hering, in the *Engineering News-Record*, June 26, 1919].
- Century Magazine—Jan., 1920, in the department, "The Tide of Affairs", 2413 Years Ago, Glenn Frank [a review of events of the First Secession at Rome].
- Deutsche Literaturzeitung—Oct. 23, Frederick Horn, Zur Geschichte der Absoluten Partizipialkonstruktion im Lateinischen (Eduard Hermann).
- Education—Jan., A Neglected Aspect of Education, M. B. Ogle; Feb., Latin, One of the Essentials of the New Curriculum, Mary L. Cobbs.

- Journal of Education*—Dec. 2, The Place of the Classics, Robert J. Alew.
- Journal of Educational Psychology*—Nov.—Dec., 1917, March, 1920, The Measurement of Ability in Latin, V. C. A. Henmon [Part I, Vocabulary, 8.515-538; Part II, Sentence Tests, 8.589-599; Part III, Vocabulary and Sentence Tests, 11.121-136].
- Lehren der Geschichte*—XVII, 6, Des Attischen Reiches Herrlichkeit und Untergang, R. von Pohlmann.
- Mannus—XI, 1, Ueber den Beginn der Bronzezeit in Mitteleuropa, G. Wilke.
- Methodist Quarterly Review—Oct., The Catacombs of Rome, William Harrison.
- Museum Journal, University of Pennsylvania—Dec., An Early Potter's Wheel, Stephen Bleeker Luce [the wheel is Cretan].
- Northerner (The Magazine of Armstrong College, Newcastle-upon-Tyne, England)—June, The "Electra": Some Literary Aspects of the Play, J. Wight Duff [illustrated]; Electra: Some Literary Aspects, A. H. T.; On the Choral Music of the "Electra", W. G. Whittaker.
- Open Court—Jan.-Feb., Homer and the Prophets, or Homer and Now, Cornelia Steketee Hulst.
- Outlook—Feb. 16, Photograph of Ostia from a Dirigible.
- Political Science Quarterly—Dec., A Theory of History, Franklin H. Giddings [history is adventure; the urge to adventure is the cause of history].
- Presbyterian Banner—Jan. 20, The Study of Greek and the Ministry, H. S. Scribner.
- Princeton Lectures—June 12, Local Government vs. Paternalism: Municipal Government and Finance in the Roman Empire, Frank Frost Abbott.
- School and Society—Feb. 26, A Course of Study for the Training of the College Teacher of Latin, Frederick M. Foster.
- Sewanee Review—Oct.—Dec., Newman's Literary Preferences, Stanley T. Williams ["Classical literature, too, Newman made his own. Wherever the reader may travel in Newman's prose he will find the blessed isles of Homer, Euripides and Vergil. For Newman delighted in imagery and allusion drawn from the Greek and from the Latin. . . . Yet in one case only can definite proof of these influences on his style be named, and that one case is Cicero. . . . Writing to the Rev. John Hayes on April 13, 1869, he says, 'As to patterns for imitation, the only master of style I have ever had . . . is Cicero. I think I owe a great deal to him, and as far as I know to no one else. His great mastery of Latin is shown especially in his clearness'"]; Two Sonnets, Clinton Scollard [Paris figures in the one, Dian in the other]; Business and Politics in Carthage, Benjamin W. Wells [this long and interesting article shows how, from the time when, in the seventh century B. C., the alliance of Carthaginians and Etruscans and the battle of Aleria which forced the withdrawal of the Phocaeans from Corsica marked "the beginning of the first consistently conceived and steadfastly pursued policy of segregation of commercial spheres", the history of Carthage was determined by its "mercantile temperament", both during its ascendancy, which depended on enforced monopoly within its commercial sphere, and also during its failure and disaster. It was this mercantile temperament, avoiding war because it interfered with commerce, which dictated an opportunistic policy, and "so often robbed Carthage of the fruits of victory that were well within its grasp", as, for instance, when the conquest of Sicily was not pushed to its logical end, thus leaving the island an always weak link in the chain of security. This same temperament

made Carthage overestimate the power of money in war and underestimate the endurance of the citizen levies of Rome, "disciplined to sacrifice as they <the Carthaginians> were not", and this same temperament "made at last even supreme sacrifice vain". A somewhat more generous documentation would add to the value of the article, but would be perhaps out of place in a periodical of this sort; Eurhythmic, Robert Morris Ogden [Eurhythmic, "or instruction in rhythm for the purposes of a general improvement, is properly termed a revival, because in studying the historical antecedents of this method and aim of education, we find it to have been the guiding principle among the ancient Greeks". Back to the Greeks, accordingly, especially to Plato and Lucian, the author goes "for an understanding of Eurhythmic in order to learn both its scope and its significance; for the view of the ancient Greeks is instructive, not only from the simple lucidity of its logic, but likewise for the intimacy of its contact with unartificial modes of life"]; The Spirit of Horace, Arthur L. Keith [Mr. Keith thinks it "futile in lyric poetry and more so in the case of Horace. . . . <to seek> to find a central quality or dominant note". Some readers will find the real Horace in one sort of his poetry, others in another. Mr. Keith finds for himself the dominant note in the "intensity of the poet's desire to live in the all-sufficient present", making the spirit of self-dependence (which seemed to Sellar the central quality) merely a manifestation of this. "This is the secret of Horace's appeal to the present generation, who must drink the red wine of life to the lees"]].

South Atlantic Quarterly—Oct., Attila in History and Heroic Story, Elizabeth Nitchie; Jan., The Historical and Personal Background of Shelley's Hellas, Newman I. White.

Weekly Review—Jan. 26, In "The Run of the Shelves", (Walter C. Summers, The Silver Age of Latin Literature from Tiberius to Trajan) ["An amply documented account of the writers of this age . . . which amounts in some cases almost to a *précis* of their contents"]; Feb. 9, The University Brickyard, Grant Showerman [taking Aristophanes, Frogs 798-800, as his text, Professor Showerman turns a humor at once trenchant and genial upon the current attempts to reduce education to administrative statistics, based on the fiction of the "unit hour"; he affirms that "the only unit in the intellectual life is *the man*"]; In "The Run of the Shelves", (Memoirs of the American Academy in Rome; Vol. III) [the volume is chiefly devoted to C. Densmore Curtis's "appallingly thorough catalogue of the Bernardini tomb", with "a short but meaty" reconstruction of the style of Praxias, by E. Douglas van Buren].—Feb. 16, In "The Run of the Shelves", (Gilbert Norwood, Greek Tragedy)—Feb. 23, Barrett Wendell, The Traditions of European Literature from Homer to Dante (Paul Shorey) [excerpt and summary would alike be a wicked injustice to this review. Every classicist should enjoy and profit by it for himself].

Wisconsin Journal of Education—June, Is One or Two Years' Study of Latin Worth While, A. W. Burr.

Youth's Companion—Jan. 20, Anabasis, John Elliott Bowman [a poem with Greek warriors at the top and American doughboys at the bottom].—Feb. 3, In "Fact and Comment" appears a Latin version of Hey Diddle Diddle.

World (New York) Magazine Section—Jan. 11, 1920, Piping the Classic Springs of Parnassus [an account

of the new engineering plan to provide Athens with water].

Zeitschrift für Romanische Philologie—XI. Band, 5 Heft, Die Entwicklungsgeschichte der Destruction der Rome, Albert Stimming.

BARNARD COLLEGE.

GRACE HARRIET GOODALE.

LUCRETIUS 1.1-28 ONCE MORE

Every one knows how difficult it is to escape making emendations, or suggesting interpretations that have already been put forth in print. I was, therefore, not much surprised, when my friend and colleague, Professor Nelson G. McCrea, after reading my discussion of Lucretius 1.1-28 in THE CLASSICAL WEEKLY 14.73, wrote me to say that as long ago as 1877 the great German scholar, Johannes Vahlen

took nearly the same view of the punctuation as you do. In 1877 he devoted a whole paper to the discussion of the Prooemium of Book 1. It is published in the Monatsberichte der Königlich-Preussischen Akademie der Wissenschaften zu Berlin, pages 479-499. This particular passage is handled on pages 482-484. He differs from you, however, in regarding the first *quoniam*-clause as beginning in 4 and ending in 9, thus linking together in one clause the phrases that emphasize the second personal pronoun, *per te*, . . . *te* . . . *te* . . . *te* . . . *tuum, tibi* . . . *tibi*. To be sure, he does not say all this, in set terms, but it seems to me to be inevitably involved. His explanatory parenthesis introduced by *nam* begins in 10 and continues through 20. I have always believed in the soundness of this punctuation, though it is perhaps possible that the parenthesis may begin in 6. I may add that this paper of Vahlen's is the best defence of which I know of the traditional order of the paragraphs in 1.1-145. He refutes the strongest arguments that had been brought against the traditional order, and defends the inherent possibility of that traditional order. Yet, Brieger includes verses 50-61 and 136-145 within parallel vertical lines, to indicate that, in his opinion, they are not adjusted to their context. Giusani places both passages in a different position, as do other scholars.

C. K.

LONGEVITY AND GENIUS

In The Open Court for December, 1920 (34.705-718) there was an article entitled Longevity and Genius, by Mr. Charles Kassel. On page 708, Mr. Kassel declares that he "has gathered from universal biography a varied store of data upon the longevity of men of genius in all lands, using in the work Prof. J. Cattell's Table of the World's Thousand Most Famous Men and Women, published in the Popular Science Monthly for February, 1903".

The article contains a good deal of interest to classical students. A mere mention of the title of the article makes one think, of course, of Cicero, Cato Maior De Senectute. As part of the Introduction to his admirable edition of the Cato Maior, Professor F. G. Moore gave, on pages 50-55, a Nomenclator Senum. In his editio maior of Tacitus, Dialogus, Dr. A. Gudeman argues that the Romans believed that 120 years constituted the extreme limits of a man's life (see pages 186-187, English edition, Ginn and Company, 1894). In his German edition (Teubner, Leipzig, 1914), Professor Gudeman transferred this matter to his Introduction, as a part of his discussion of Das Gesprächsdatum, (pages 59-60).

C. K.